

ΡΟΜΦΑΙΟΦΕΡΟΣ  
THE  
SWORD-BEARER.

OR,  
The Byshop of CHICHESTER'S  
Armes emblazoned in a Sermon pre-  
ached at a Synod  
By T.V. B. of D. sometimes Fellow of Queenes  
Colledge in Oxford, and now Pastor of the Church  
at Cockfield in Southsex.

The Armes.



LONDON.

Printed by B. A. and T. FAVVET, for R. Milburne, and are  
to be sold at the great South-doore of Pauls. 1627.

ROMANIAN

THE

SWORD

The Bishop of

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LONDON

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TO THE RIGHT  
REVEREND FATHER IN  
God, GEORGE, Lord Bishop  
of CHICHESTER, my very good  
Lord and Patron.

MY LORD:



*He subject of this Sermon  
is your Coate of Armes.  
The most goodly and fair-  
est armes that ever I or  
any in the world set his  
eyes upon. CHRIST  
IESVS the great Pastor  
and Bishop of our soules  
sits in your azure field in  
a faire long garment of  
beaten gold, with a sharpe two edged Sword in his  
mouth. Is it accounted a great grace, and that for  
Kings and Princes too, to carrie in their Shields, a Ly-  
on, an Eagle, a Lilly, a Harpe, or such like animall or  
artificiall thing? How much more honour is it then I  
pray you to carrie CHRIST IESVS in your Shield,  
who is Lord of Lords and King of Kings? I haue put the  
best colours vpon this worthy subject as would drop from  
my Pencill, but still I see, Materia superabit opus, the  
matter will goe beyond the workemanship. I can  
say so feelingly of my selfe, who am privie to mine owne  
great weakenesse; I durst say so of any other that will*

undertake this taske, I meane to emblazon this Coate :  
Let him be as quicke and curious, and cunning and expert, and everie way as well furnished for this employment, as mortalitie is capable of, yet still he shall come short of giving this charge his due ; *Materia superabit opus still.* All my feare is, the matter is so high, and the workmanship about it so slender, that the workmanship will more disgrace the matter, then the matter will grace the workmanship. I know mine owne selfe best, and I measure my selfe by my selfe ; and yet I know it is my maister CHRIST whom I here describe ; and I know that my maister (Where there is a good heart) will accept the will for the deed. I doe not boast of performance, but can comfort my selfe in my endeavour. My undertaking hath beene gratefull to some, and I am told my labour may bee profitable to others. Now then in adventuring to send it abroad for the profit of others, both Law and Equitie hath Entitled your Lordship to the Patronage of it. For mee to seeke another Patron, Were all one, as if I should rob your Lordship of your Coate, or bestow your armes upon another. Besides, your Lordships many favours heaped upon mee doe Challenge not onely the fruit of my studies, but bring mee further into your debt, to owe unto you even my selfe. Accept then I pray you graciously what is offered dutifully, and blesse him with your prayers, who prayeth for Gods blessing upon you and yours. Ever resting

From my house  
at Cockfield.  
Feb. 24. 1626.

Your Lordships Servant to  
bee commanded in the  
worke of the Lord.

THOMAS VICARS.





ΡΟΜΦΑΙΟΦΕΡΟΣ  
THE  
SWORD-BEARER.

REVEL. 2. Vers. 12.

*And to the Angell of the Church of Pergamos  
Write, these things saith hee that hath the sharpe  
two-edged Sword.*



HIS Chapter and the next con-  
tayne those seven Epistles, writ-  
ten from the seven Spirits of  
G O D, to the seven Churches of  
*Asia*, by that heavenly inspired  
Pen-man and Secretary of the  
L O R D, Saint *Iohn*, the Divine.  
It is true which St. *Gregorie* hath  
observed, that the whole Scripture is nothing but *E-*  
*pistola Creatoris ad Creaturam*, the Epistle of the  
Creator, G O D, to his Creature, Man; wherein hee  
hath plainly set downe in such faire Characters, that  
hee that runnes may read it, his will and good plea-  
sure both touching the *manner* of his owne service,  
and touching the *meanes* of our *salvation*. But that  
was spoken more generally and after a large accep-  
tion of the word, Epistle; but the Epistles in these  
two Chapters are so properly and *strictly* Epistles  
indeed, consisting of all the substantiall and needfull  
parts of a Letter, and so curiously penned according  
to the rules of Art and precepts of Rhetorique, that  
neither the Author of *Epistolographia*, as \* acute as  
A 3 ever,

*Pratolus.*

*Gregor.*

*Alstedius.*

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Lipſius.

Partition.

ever, or of *Inſtitutio Epistolica*, as \* criticall as ever, can finde any want or defect in them. This Epistle wee have now in hand, being the third in number, parteth it ſelfe into theſe three heades. The firſt is *προόμιον* the *Exord* or entrance into it; the ſecond is *ἐκθεσις* the *Narration* or matter of it; the third is *ἐπίλογος* the *Colophon* or concluſion of it. My text meddles onely with the *Præloquium* or *Preface*. Wherein I deſire you to obſerve theſe three remarkable points. Firſt, the *Superſcription* of the letter, which containes a deſcription of the partie to whom the letter is ſent, *To the Angell of the Church of Pergamos*; II. The *Secretaries Commiſſion*, *Write*. III. The *Subſcription* of the letter, which containes a deſcription of the partie from whom the letter comes. *Theſe things ſaith he that hath the ſharpe two edged Sword*.

I.

Interpretation.

For the firſt, the partie to whom this letter is ſent, that is expreſſed in the firſt words, *To the Angell of the Church of Pergamos*.] What is ment by the Angell here is not agreed vpon on all ſides. *Beza* commenting vpon the firſt verſe of this Chapter where the ſame word is uſed, as generally it is throughout, in the preface of every Epistle, begins to picke a quarrell with Byſhops where he needs not. For, being prepoſſeſſed with a conceite of the preſbyteriall government and paritie of Miniſters (which, good man! was his ouerſight) will not allow that by this word Angell ſhould be ment the Byſhop of *Ephesus*, or the Byſhop of *Smyrna*, or the Byſhop of *Pergamos* &c. and yet he opens this word *ἄγγελος* with an other terme which is equivalent to *Byſhop*, and that is *τὸ πρεσβύτερος* a *ſuperintendent*, or ſuch an one as is ſet over the reſt of his Collegues to direct and admoniſh them, according to whoſe directions they are to proceed in admoniſhing and teaching of their particular



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cular Churches. These be his owne words in the Exposition: and what is this other I pray you but a Byshop? I am sure that learned and godly *Calvin*, although hee speake much and inveigh greatly against the tyrannicall pride and pompe of the Prelates and Byshops in Poperie, yet he did never dislike of the calling it selfe, but doth confesse it to be of *G o d*, and to be of an ancient standing in the Church, even in the *Prime* and most *Pure* age of it; wherein hee saith there was alwayes one selected out of the presbyters and set over them as an overseer or Byshop, *ne ex aequalitate, ut fieri solet, dissidia nascerentur*; and he giues this reason for it, Because Paritie among Churchmen was the high way to bring in contention and confusion into the Church. *Lib. 4. Instit. c. 4. §. 2.* Therefore we thinke thus, that in the mother Cities there were Byshops, and that therefore this word Angell reacheth vnto them; and in the other Churches appending there were ordinarie Pastors, and that this title of Angell doth belong also unto them. Byshops and Ministers are Angells. I doe not now speake of their nature, but of their office. And indeed, to say as the matter is, this word *Angell* is *Nomen officij non naturae*, a name that doth rather import the office then the nature of that thing which is so imposed. Thus *S. John Baptist* who was the Minister of Christ, is called the Angell of the Lord, *Malac. 3.* and I haue heard some learned Divines of opinion upon the mentioning of that place of the Apostle, *1. Cor. 11. 10.* That *Women ought to haue power on their heads because of the Angels* (and it is *Lyra's* exposition too upon that text) that by Angels there are understood Gods Ministers. The Apostles argument being this. Women when they come to Church ought to be covered and veyled, least they be occasions of sinne and a stumbling blocke to the Minister in the exercise and per-

Beza.

Calvin.

Observation.

Explication.

Probation.

Lyra.



Use I.

performance of his holy function. For if they should appeare in the Congregation with their heads uncovered, their haire displayed, their breasts naked; what doe they know but that by gazing upon them, the Minister might withdraw his mind from his busines, and so be hindered or disabled for that time in the performance of his holy function? therefore ought the women to haue power on their heads, because of the Angels, that is, the Ministers. Howsoever that interpretation hold, sure I am that the Byshop of *Ephesus* and the Ministers of the other Churches here in this Chapter are called Angels, *To the Angell of the Church of Pergamos*. This title brings to our consideration these two things. 1. The dutie of Ministers, 2. The dignitie of our calling. First, our dutie. My beloved brethren of the Clergie, you are Angels, that is, Gods Messengers and Embassadors; and therefore with all diligence and faithfulness you must remember to deliver Gods word unto the people, without adding or diminishing; for that is the propertie of a messenger. *Thou shalt therefore receiue the Word at my mouth and deliver it vnto them*, saith the Lord to the Prophet *Ezek.* 3. Nay this meditation must ascend yet higher, you are Angels, and therefore ought yee as chearefully and readily performe Gods will here on earth even as the Angels do it in heaven, who stand ever in his presence readie prest to doe his commandement. They are spirits; you are men; both are Ministers. They *ministering Spirits* in heaven, you *ministering Angels* on earth; and therefore see that you giue none offence in any thing, but approue your selues as the Ministers of God in all puritie and alacritie; for these are the properties of Angels. The second thing, that I told you this title or appellation pointed at, was the dignitie of our calling. The Ministerie, as the world goes  
now

Use II.



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now a dayes, is a profession that is more subject to contempt and vile usage then any calling whatsoeuer. And therefore the Lord, that he might meete the better with those base conceits the wordlings haue of his servants, and the more to advance the honour of his owne ordinance, hee hath beene pleased in the scriptures to grace the Ministers of the word with as faire and honourable titles and appellations, as any other calling whatsoeuer. To what end should I now recite them all? Let it suffice that in the text they are called Angels. Doeſt thou thinke to rayle and re-vile the *Kings messenger*, and yet be guiltlesse? and will'st thou kick and spurne against thy Pastor, the *messenger of the Lord of hostes*, and thinke to goe unpunished? What man! Doeſt thou not esteeme highly of the *Angels*? how comes it about then that thou esteemest so basely of the *Ministers*? oh my Christian brethren, deale not so foolishly, as to say or thinke it of thy Minister that he is but a base Pedanticall fellow, or a poore bell'd preist. For, I tell you of a truth, the Lord will not suffer these flowts and scoffs to goe unreuenged. And the more his Ministers are scorned of wordlings, the more honor he lookes should be put upon them by you that are his servants, according to his owne example. And therefore howsoeuer the world thinkes of us, yet doe not you account of a Minister as of an ordinarie man; for he is an Angell upon earth. Let him not be twitted and scorned, let him not be sleighted and neglected; let him not be courfly and roughly entertained, but let him be revered and respected and honoured according to his place and calling; for he is an Angell. And herein you haue an excellent patterne in the *Galatians*, whose religious and chearefull entertainment of St. *Paul* is set downe for your imitation; to teach you with what reverence and affection you ought to en-



certaine a good Minister, even no otherwise then they did St. Paul, and that was as an Angell. So he testifies of them. *Yee received mee as an Angell of God. Galat. 4. 14.*

Observat.

Secondly (before wee leaue this first part) obserue here that the Angell is confined to his place. Hee is not a Minister at large, but the Angell of this Church. Not of all the Churches, but of this Church. The name of Oecumenicall or Universall Byshop was not heard of in those dayes. That is a later broode of Antichrest. Let him be a Byshop, he is confined to his owne charge. Let him be an inferiour Minister, hee is confined to his proper cure, the first Angell at Ephesus, the second at Smyrna, the third at Pergamos. Hee must not step beyond his limits. I grant the Byshop hath a larger scope like vnto that prime and common intelligence the Philosophers speake of which regulates the *Primum mobile* in that most apparant diurnall motion common to all the Spheres; the inferiour Ministers being those other particular Angells or intelligences (according to that opinion) assisting each particular orbe in his owne proper periodical motion; yet both are limited. If hee be a Byshop, hee is limited to his owne Diocese, and hee must not be ~~in another mans~~ a busy Bishop in another mans Diocese. If he be an inferiour Pastor, hee hath his particular flocke too, whereof the holy Ghost hath made him a Byshop or an Overseer, as the word imports, and he must take heed unto that, Act. 20. No Pastor unconfinde to some Church. No Byshop set over all Churches. It is true Saint Paul saith of himselfe that he had the care of all the Churches, 2. Cor. 11. 28. But first, it is one thing to haue a Christian care and another thing to haue a particular charge over all Churches. Secondly, Saint Paul was an Apostle, and that office

Propos.

is



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is non-dated long agoe. And I take it, this is a difference between an Apostle and a Byshop or ordinarie Pastor; that the Apostles were not confined to any set place, but were appointed to goe into all the world, and to preach the Gospell to every creature: but Byshops and Pastors are confined to their owne Circuites and Churches; To the Angell of the Church of Pergamos.

I haue done with the *Superscription*, I come now to the Secretaries Commission, in this word, *Write*] It is the voyce of Gods spirit to Saint *Iohn*. A word much used in scripture, but especially in this booke of *Revelation* very frequently. *Cap. 1. 19. Write the things that thou hast seene. Cap. 14. 13. And I heard a voyce from heaven saying vnto mee, Write. And in this and the next chapter often, Write.* Hence wee gather diuers things. The first thing wee gather hence is the diuine authority of this booke. St. *Iohn* is not the *Author* of it, but the instrument onely to conuey it unto vs. The holy Ghost is the inditer, *Iohn* is but the writer of it. So that what S. *Paul* saith of the whole Scripture, we may truly affirme it of this booke, that it is *gimmes & given from God by inspiration*. Which I note against the errour of all such as haue either doubted or denyed this booke to be in the Canon of scripture, or of authentick authority. Secondly, *Write*. I know and confesse that God might haue written this booke and the whole scripture with his owne finger, as he did the ten commandments, they were written with the finger of Gods owne hand; or God might haue spoken these things himselfe to the Churches, as he delt with *Moses*, to whom he talked as one friend to another face to face: but it hath not pleased him to deale with us after such an immediate manner, least we might bee too much daunted with his glory. And therefore, because he

II.

Observat. 1.

Use.

Observat. 2.

*Use.**Observat. 3.*

would graciously descend to our weakenesse, he hath used the Ministerie of his servants to deliver unto vs his holy Oracles ; not that he needed their helpe at all, as Kings and great men neede their Secretaries, but onely to remember us of these 2. short instructions. 1. To let us see our owne weakenesse, that we are not able to sustaine Gods immediate presence, and 2. to teach vs a necessary and most excellent use of the ministerie, which God hath established in the Church meere for our benefit. Thirdly, *Write.* And why must these things be written? was it not enough to haue them delivered over by word of mouth from the father to the sonne, and so haue remained as a Tradition perpetually in the Church, but they must be written? But who is this that calls Gods actions into question? Wee see it was his will to haue these things written, and let us rest in that, and know that it was not expedient for vs that it should be otherwise. If they had not beene written ; peradventure, nay without all peradventure, they would haue beene corrupted and received addition or diminution according either to the over-quick or over-dull capacities of men in the long line of succession, but being once written, that feare is past. „ The text will not admit of any addition, but it will „ plainly appeare to be interlined, and their can no- „ thing now be taken from the text, but it will plainly appeare to be blotted out. The Papists may tell us that the *Canon of the Scripture* is not perfect unlesse we adde thereunto *unwritten Traditions*. But we know the Canon is perfect, *Ador plenitudinem Scripturarum* saies *Tertullian*, I adore the perfection of the scripture, and we dare not adde any thing to it. Wee feare the curse denounced in the last of this booke, which is set downe with earnestnesse & a solemne protestation. *I protest unto every one that shall adde*

*Use.*



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adde any thing to this booke, God will also adde unto him the plagues that are written in this booke. Revel. 22.18. They may tell vs of a twofold word of God, *Scriptum & non Scriptum*, the one written, the other unwritten. But we cannot admit of this distinction. If it be the word of God, it is written; as Saint Ambrose saith excellently, *Quod non legi, usurpare non debeo*. I dare not make use of any thing as authentique prooffe that I read not written in the scriptures, *Write*. Fourthly *Write*. Words you know are but a winde and they quickly vanish in the aire with the sound, *sed littera scripta manet*, if they be once put in writing, then they stand upon a sure record both for our owne present use and the benefit of all posterity. And therefore when the Lord had wrought a great deliverance for his people, the Prophet saith, *This shall bee written for them that come after, and the people which are yet unborne shall praise the Lord*. They are not content to praise God themselves for his deliverance, but they will haue it written downe for them that come after, that they also may haue occasion thereby to praise the Lord. These things then must be written, both for their use that then lived, and also for our benefit, that by this excellent meanes they might the better be preserved in the Church, to be read and learned of us. For whatsoever was written afore time, was written for our learning, that we through patience &c. Rom. 15.4. And hath God taken such care to haue these things written for our learning? What shall we thinke then of the folly, shall I say? or the madnesse of Popish Bishops and Prelates, which strike the Bible out of Lay mens hands and will not suffer the common people to haue or use the holy Scriptures, least forsooth they should turne heretiques and Apostates from the faith. Was not the world, trow you, come to a faire

Observat. 4.

Use.

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*Apostrophe.*  
 \* Hus significat  
 anserem.

passe, when the Bible was not onely put into the *Index of prohibited bookes*, and the people interdicted and debarred utterly from once peeping into it, but when it was accounted a capitall crime for a man to haue the *New Testament* in his house, or any *English Scripture* about him? yea, such a crime, that *Gods booke* it selfe shall be cast into the fire to bee burnt, and *Gods Seruant* that used it, shall fry at the stake for it, as is happened in our forefathers dayes. good Lord! No wonder, if thou *Iohn Husse*, poore \*goose of *Bohemia*, bee'lt derided and thy *Monuments* blackt over with dust and cast behinde the screene to be meate for moathes, when the *Monuments of Gods sacred word* are so sleighted and disgraced & cast *sub scamnum* under the bench, as *Luther* complained. No wonder *Luther*, if thou bee'lt condemned for an *heretique* and thy workes burnt at *Rome* by the *Pope*, when the sacred word of God is condemned for making men *heretiques*, and burnt in *England* in the open market places. Was it now not high time thinke you, for the Lord to lay to his hand? for they had destroyed his law. Yes, the Lord arose and his enemies were scattered, and all they that hated his word did flye before him like smoake. For all those *Gardiners* and *Bonnors*, those *Iehoiakims* and *Antiochusses* that wrought despite to Gods word are dead and rotten and their names are perished with them, *sed verbum Domini manet in aeternum*, but the word of the Lord endureth for euer; and this is that word that is preached among you; this is that word that God hath appointed to be written for your sakes, and hath preserved mightily unto these times, wherein we inioy it in great puritie. Onely let us remember to make good use of this loving kindnesse of the Lord, to read in the booke of God continually, to delight in it, to meditate therein day and night, as it is in the  
 1. Psalme



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II

I. *Psalm.* There are none now debarred from reading, we haue the free use of the Bible; neither is the *booke sealed*, but wide open and plaine enough in your owne Mother tongue. *It is not in the heaven in Gods bosome, that you should say, who will ascend up into heaven and fetch it downe thence, that wee may know it.* For God hath revealed himselfe in the holy writings: *Neither is it beyond the Sea in the bosome of the Pope, that you should say, who will climbe over the Alpes and goe to Rome and bring it thence that we may know it and doe it: but the word is neere unto you, even at your doores in a manner, nay, it is in your mouthes, and in your hearts to obserue it.* I shut up the point with that excellent exhortation of the blessed Apostle. *Let the Word of Christ dwell in you plenteously in all Wisdome, Coloss. 3.* The Word of Christ is the holy Scripture, this you must get to dwell in you, you must not giue it lodging in your breasts as in a thorough-faire, for a night, and so farewell, but you must get it to dwell in you, and that not sparingly, but plenteously and in all Wisdome too. *Coloss. 3. 16.*

So from the Secretaries *Commission*, I come to the *Subscription* of the letter, which containes a description of the partie from whom the Epistle is sent, *These things saith he that hath the sharpe two edged sword.*] The words in this description are very emphaticall. It is clearely proved, as the learned in the Greeke tongue know, by the apposition of the article to every word; for thus it runnes in the originall. *These things saith hee that hath τὸν ῥομφαίον that sword, τὸν δίκομον that two edged sword, τὸν ὀξύαιον that sharpe two edged sword.* Of these in their order. And first of the sword τὸν ῥομφαίον, then of the two attributes giuen to it τὸν δίκομον and τὸν ὀξύαιον that it is a two edged sword, and that it is a sharpe sword.

By

III.

*Interpretation.*

By the *sword* here is ment the *word* of God, which is called the *sword of the spirit*, *Ephes. 6.* and compared to a *sharpe two edged sword*, *Heb. 4.* Now the word of God is called a sword in a double relation. 1. In relation to *Christ*, 2. In relation to *Christians*.

*Observat. 1.*

First, in relation to *Christ* the word that is the *sword* is an embleme of his Majestie and authority in governing the Church, and shewes him to be a King. Kings and Princes you know haue the *sword borne before them*, as an ensigne of their authority: So *Christ* our blessed Saviour is no sooner made King of the Church, but he hath this *sword set up before him* as a token of his Majestie, as you shall finde in

*Probation.*

the 2. *Psalme*. *I have set my King upon my holy hill of Sion, I will preach the law whereof the Lord hath said &c. vers. 6.* *I have set my King*, there *Christ* is made an appointed King of the Church: *I will preach the law*, and there is the sword set up before him, whereby he is to governe the Church unto the end, and that is the preaching of the word. And hereof you haue a most manifest prooffe in that description of *Christ*, *Reuel. 19.* where he is set out in his full glory. *Upon a white horse with many crownes on his head* and with his heavenly guard and attendants about him, but where is the sword? It is presently said in the next words that *out of his mouth there came a sharpe sword that with it he might smite the Nations and rule them with an iron rod*. This place consorts wholly with the 2. *Psalme*. Yet that we might not at all doubt of whom this scripture is ment, his name is called the *Word of God*, that is, the essentiall word of the Father *vers. 13.* and *verse 16.* he is called *King of Kings* and *Lord of Lords*. By which it is plaine that in relation to *Christ*, this sword is an embleme of his authority and dominion over the Church. And let us make this use of it, that seeing *Christ* hath

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hath set up the word in the Church for our gouernment, let us learne like obedient Subjects to submit our selues to Gods ordinance, and giue up our selues wholly to be guided and governed by the scepter of Christs word. Let it haue such sway and authority in our hearts, that whatsoever we finde therein *condemned*, we may *avoyd* that, and whatsoever we finde therein *commended*, we may *follow* after that; and be sure we doe nothing, if it be possible, for which we haue not some ground in the scripture.

I I. In relation to *Christians*, the word of God is called a sword, and that in a twofold respect. 1. In respect of that it worketh *in them*; 2. In respect of that it worketh *for them*. First for that it *worketh in them*; so this appellation of a sword setteth out the vertue and power and efficacie of the word of God. It is a powerfull word and lively in operation, yea *sharper then any two edged sword*, piercing even to the dividing a sunder of the soule and the spirit, of the joynts and the marrow and is a discerner of the secret thoughts and intents of the heart. *Heb, 4. 12*. No wonder then (as it hath beene observed) that in some congregations whilst the Minister was speaking in the Pulpit, there appeared *compunction* in the hearts, *teares* in the eyes, *blushes* in the cheekes, *feare* in the consciences, and a kinde of horror over all the body of the auditorie. For why? it was not the power of him that spake, but the power and efficacie of the word that he spake, which wrought all those passions and strange motions in the hearers.

*Ense velut stricto quotiens Lucilius ardens*

*Infremuit; rubet auditor, cui frigida mens est*

*Criminibus, tacitâ sudant precordia culpâ.*

*Juvenal* a Poet spake it of *Lucilius* another Poet. I may more truely affirme of a Preacher, that brandisheth this glittering Sword and layeth about him manfully to strike downe sinne and impietie, that he makes men

C

some-

Observat. 2.

Probation.

*Juvenal.*

Use.

sometime to wax red, sometime to grow pale, sometime to swet and fret and scratch where it doth not itch, and to be so exceedingly mooved, as though they were sitting vpon nettles or standing upon thornes, and all this from the force and power of Gods word, which is liuely in operation, and pierceth deeper then a two-edged Sword and is privie unto all their secret and bosome sinnes be they neuer so retired, and enveloped neuer so closely in the inmost corner of the heart. So that, if men would rightly consider, it is the most foolish thing in the world for a man to resolue to liue in any knowne sin, & yet to desire to liue under the ministerie of the word. For well I wote that sin is a *worke of darknes* & cannot abide to be discerned, well I wote that sin is a *sore* in the soule & cannot abide to be *touch*ed; and a man cannot liue under a preaching Minister, but he shall at one time or other haue his most secret Corruption ript up before his eyes, and his bosome and beloved sinne discerned and divided from him by the power of the word. Neither let men come and chide with the Minister and say that he hath made a sermon purposely against them, and to disgrace their persons in the face of the whole congregation. For, it may be the Minister never dream'd of them in particular, and if Gods word hath reached even to their soules and taken them tardie in their sinnes; let them *not quench the spirit, nor despise prophesie*, but acknowledge the *working* of that word and the *vertue* of that Spirit, by which the Minister speakes so home unto the Conscience, which is able to *discerne* in it selfe, and to direct the tongue of  
 „ his seruants to *disclose* unto others *Adams* naked-  
 „ nesse under his Fig leaues, *Ieroboams* wifes dissemb-  
 „ ling under her maske, the jugling of *Gebezi* under a  
 „ faire attendance, the bloody heart of *Hazael* under  
 „ a sweet countenance, the sacriledge of *Ananias* under  
 „ some charitable pretences; and the devouring of  
 wi-



## The Sword-bearer.

15

„ widowes houses in the *Pharisees* under a coulour of long prayers. What thinke you? Will any be so desperately foolish as, when hee sees a Sword lifted up to smite, will runne directly under the stroke of it? Truly this is the case of all such as will needs live in any knowne sinne under the doctrine of the word. For everie time that they come to Church, and that the Minister hath occasion to touch upon that point, they runne directly under the stroake of this Sword. And therefore if their soules be *pierced*, and their harts *pricked*, and their consciences *gashed*, and their spirits *wounded* within them, they may even thanke themselves for it, and never chide nor complaine of the Minister.

Thus of the *first reason*, why the word is called a Sword in respect of Christians, namely for that it *worketh in them*. now come we to the *second reason*, why it is called a Sword in respect of Christians, namely for that it *worketh for them*. And so this appellation of a Sword doth import that excellent use that a Christian may make of the word of God in all his tryals and temptations, in that whole combate and spirituall warfare against sinne and Sathan. For in a combate the sword is a most usefull weapon, not onely for defence and saving of our selves, but for offence and daunting of the enemy. And therefore the blessed Apostle when hee lets downe that same *πνευματικὴ αὐτοῦ θεοῦ*, the whole armour of God, which a Christian Souldier is to girt about him, that he may stand fast in the evill day, he doth especially remember among the rest the Sword of the spirit which is the word of God *Ephes 6.17*. In the former verse he gaue him the Shield of faith, in this verse he puts into his hand the Sword of the spirit. By the shield of faith are quenched all the fierie darts of the diuell; but by the Sword of the spirit his darts are driven backe into his owne bosome. The shield of faith can but keepe of the darts from of us that they hurt us not, it can

Observat: 3.

Probation.



not drive the adversarie out of the field; but the *Sword* of the spirit puts him to flight and giues him the foyle. This is plainly proved by our Saviours owne example, who, when *Satan* came to tempt him, puts him to the worse and made him flee out of the field by maine force of argument taken out of the holy scripture. For when *Satan* tempted him to distrust of Gods providence and to shift for himselfe, to satisfie his hunger with victualls of his owne provision, he repells this temptation, and beates it back with a *Scriptum est*, *It is written, that man liveth not by bread onely, but by everie word that proceedeth out of the mouth of God.* When he tempted him to *Presumption*, that he should not goe downe from the top of the temple the ordinarie way, but should take a shorter cut by casting himselfe downe from thence, he repells this temptation, and beates it back with a *Scriptum est*, *It is written, Thou shalt not tempt the Lord thy God.* Lastly when he tempted him to idolatrie, by a faire promise of the whole world for but bending of his knee, he repells this temptation and beates it backe with a *Scriptum est*, *It is written, Thou shalt worship the Lord thy God, and him onely shalt thou serve.* And by this meanes he made the divell avoyde and flee out of the field, for the text saith that upon this, the divell departed from him, and the Angels came and ministred unto him. *Math. 4.* And all this for our instruction. That whensoever the divell shall come and tempt us either to pride or covetousnesse, or adultery, or any other sinne, we be sure to make use of the *Sword* of the spirit, that is, be furnished with plaine testimonies of holy Scriptures to repell and beate back all his temptations. Against *Pride*, remember that of the Apostle *James*, *God resisteth the proud*: against covetousnes, remember that of the Apostle *Paul*, *A covetous person (which is an idolater) hath no part nor portion in the Kingdome of God or of Christ*: against adulterie, remember

Use.



## The Sword-bearer.

17

ber that of the same *Apostle*, that no *Whoremonger* shall ever enter into the *Kingdome of heauen*. And so whatsoever sinne it be he tempts thee unto, be it *error* in judgement, be it *corruption* in life, be sure that thou beest alwayes furnished with a *Scriptum est* to dead the temptation and drive away the tempter, according to our *Saviours* example. And so much of the *Sword*; now we come to the two *Epithites* or attributes giuen unto it in the text, *τὸ δις ὅμοιον*, and *τὸ ὀξύς*.

I. *τὸ δις ὅμοιον*, that is, if you will interpret it *ad verbum*, a double mouth'd *Sword*, by an elegant *metaphor* most usuall among the *Hebrewes*, the *mouth* of the *Sword* being put for the *edge* of the *sword*. This sword hath 2. mouthes, that is, two edges, *δις ὅμοιον* a double edged sword. Now the word of God is compared to a double edged sword by reason of that double effect it worketh upon the harts of men. It hath two edges, and it cuts with both. But the one edge cuts so, as that it lets out only the impostume, and corrupt blood, upon which there followes *health and salvation*, the other edge cuts more deeply and giues a mortall blowe, upon which there followes *death and destruction*. For the better opening of this, obserue that in the visible Church of Christ there are intermixed two sorts of people, and will alwaies so remaine untill the *day of separation* at the last judgement. Then they are called *sheepe* and *goats*, now they are called *elect* and *reprobate*. Both these living within the borders of the Church, where God hath set up the ministerie, do both of them heare the Preacher, and receiue the word, but with different successe, for to the one it is the *savour of life unto life*, and to the other it is the *savour of death unto death* 2. Cor. 2. 16. That position in philosophie is most true, *Idem quod idem semper facit idem*, that if the cause be the same in each respect, then it bringeth forth alwayes the same effect; but if it varie never so little, either *intrinsecally*

Observat. 4.

Probation.



Greg. Nyssen.

in it selfe, or *extrinsecally* in respect of some circumstantiall adjacent, it produceth not onely *different*, but also most *contrariant effects*, as we see in the fire. The same heat that melteth *waxe* till it drop againe like *water*, hardneth the *clay* till it be a very *stone*. And we see the same in *sweet oyntment*, as *Gregor : Nyssen* hath observed. οἷον μωρον καὶ μελίσσα ἐσθλὴ, καὶ δὲ καὶ δάκρυ φθόγου, Euen as the same oyntment which addeth *life and strength* to the *dove* taketh away both *life and motion* from the *beetle* : so the word of *Christ*, or *Christ* preached, to the *Jewes* is a *stumbling block*, and to the *Grecians* *foolishnesse*, but to them that are called both of the *Jewes* and *Greekes* it is the *wisdome of God* and the *power of God*. *Rom. 1. 24*. By this then we haue now delivered there is taken away a *scruple* of some *Ministers*, who dare not in a manner preach some part of *Gods word*, I meane the *Law*, and the *threatenings* of the *Law* against *Sinners*, because that by the preaching of these things many fall back into *desperation* and *damnation*. But the man of *God* ought not to be offended at this, for what saith the *Apostle*? *We are the sweet savour of Christ unto God both in them that are saved and in them that perish 2. Cor. 2*. Let us be careful to discharge our duties, and let us leaue the successe to *God*. And let this be our staffe of comfort to support us in the exercise of our ministrie, that whether the word that we preach worke *life and salvation* in our auditors, which we so much *desire*, or it worke *death and destruction* in them, which we so much *feare*, yet still *We are the sweet savour of Christ unto God both in them that are saved and in them that perish 2. Cor. 2. 15*. Secondly, hereby we haue an *error* corrected that runs among the *people*, They cannot indure at no hand that the preacher should open the doctrine of the *Law* or denounce the *curse*s contained in *Gods word* against *sinners*. Why I say they, this is the ready way

Use. I.

Use. II.



to plung men into the pit of despaire and to send them to hell before they be dead. But these people do not rightly understand themselves. It is not for them to prescribe unto vs either the *forme* or *matter* of preaching. We are tyed unto both; to presse the *law* with all earnestnesse, and to preach the *Gospell* with all meeknesse of spirit. A necessity is laid upon us for both, and wee must not keepe backe any part of Gods counsell from the people. And let men content themselves, and never storme at the matter. Let them looke carefully about them, and let them be assured of this, that God will haue his glory upon them either in their *conversion*, if they belong to the number of his chosen servants, or in their *confusion*, if they be reiectaneous and castawaies. *The Lord hath created all things for his owne sake, euen the wicked men against the day of euill. Prov. 16.4.*

II. *tu iſtius.* We haue done with the first attribute, a double edged sword, there remaines now the other onely, a sharpe sword, and this seemes to giue life to that which went before. If it were a sword and had never an edge, it would be of no use; if it were a sword which had two edges, and they were dull and blunt ones; it would be but of small use, and therefore as it is a sword, and a double edged sword; so it is a sharpe two edged sword. If men will walke on in sinfull and wicked courses, they must not make account to go away smoothly and never be touched for it. They shall meete at one time or another with a sharpe sword in their way, which God hath set up in the ministrie of his Word, and they shall not avoyd it. For what *Esay*, the Lords Prophet, saith of himselfe, every faithfull minister of Christ may apply to himselfe. *The Lord hath called me from the wombe and made mention of mee from my mothers belly and he hath made my mouth like a sharpe sword. Esay 49. 2.* Ministers must deale sharply with notorious sinners. If Herod will play the

Observat. 5.

Probation.

the wanton and keepe his brother *Philips* wife against Gods law, he shall be sure to heare of it as well by *S. Ioh. Baptist.* *It is not lawfull for thee to haue her. Math. 14. 4.* If the *Scribes and Pharisees* will take part with their fathers and progenitours in their viperous qualities, they shall be sure to heare of it as well, by the same *S. Iohn.* *O generation of vipers, who hath forwarned you to flye from the Wrath to come? Now also is the axe laid to the roote of the trees. Every tree therefore that bringeth not forth good fruit is cut downe and cast into the fire. Math 3. 10.* Indeed I confesse in the text there, it is called an *axe*, *Now also is the axe layd to the roote*, but that *axe* there is all one with the *sword* here, and so you haue them both expressed together in one verse *Hos. 6. 5.* *I haue hewen them by my Prophets, and I haue cut them with the words of my mouth.* An elegant metaphor, to expresse Gods sharpe dealing with that sinfull and rebellious people, that were growne *tanquam nodosa ligna*, saith *Zanchius*; such knottie peeces of wood that a plainer would not serue the turn to smooth them, but they must haue an *axe* to hew them; so knot-tie and hard withall, that a *knife* would not serue to prune them, but they must haue a *sword* to cut them asunder. *Dolavi eos* I haue hewen them by my Prophets, there's the worke of the *axe*; *secui eos* I haue cut them with the words of my mouth, there's the worke of the *sword*. And because we haue made mention of *Zanchius* his interpretation on that place, let us also take notice of his application. *Discant hinc concionatores non semper blandè & leniter agendum esse cum populo.* Let all preachers learne from these proceedings of God, not alwaies to sing a song of peace, but to take up the *axe* of reproofe, and to lay about them with the sharpe *sword* of admonition, that sinners may see their daingerous estate and how to avoyd it. For, as he goeth on there well, mostly now adayes men are hypocrites

Use. I.

*Zanchius.*



## The Sword-bearer.

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crites and carnall Gospellers and out-side professor s, who cannot indure any voice but the sweet sound of the Gospell, that Christ is the Saviour of the worlde, that he died for our sinnes, and that by his death he hath wrought a full and perfect redemption ; and yet in the meane time no shew nor touch of any true repentance in them for sinne, no change in their liues at all, but remaine obstinate and obdurate in sinnefull courses, and will in the length kill their owne soules meere with flatterie, unlesse some speedy and sharpe course be taken to rouse them out of their securitie. I know there is a more gentle way & milder course to be taken with sorrowfull and *relenting* sinners, of whom there is hope that they will be reclaimed and reformed by that milder course, but I speake now of notorious & *obstinate* sinners, which are *setled upon their lees*, as the Prophet speaketh. And yet in dealing with them, I grant that the Minister ought to use a great deale of discretion. For though the minister haue the *face of an Eagle*, that is, be able to soare up never so high in the contemplation of diuine Mysteries, though he haue the *face of an Oxe*, that is, be as painfull and diligent in his place as an Oxe is at his labour, though he haue the *face of a Lyon*, that is, be as bold as a Lyon in rebuking of sinne ; yet if he haue not also the *face of a Man*, to guide and direct all these things according to discretion, they are nothing worth. But here now falls in that maine question ; What is discretion ? I feare there are some Clergie-men, I will not say, that make an idoll of it, but that doe not well in opposing Zeale and discretion, as though they could not stand together, and under pretence of discretion slack their paines in preaching, grow perfunctory in their persuasions, cold in their reproofes, *healing the sores of the daughter of my people with faire words*, and, I feare, *preaching peace, peace, Where there is no peace*. But if this be

Prolep.

D

the

Philo.

Augustine.

the discretion they meane, then well-fare the ardour of *Elias*, the fervencie of *Phineas*, and the godly zeale of *Moses*. Of *Moses* it is said that, although according to the testimonie of Gods spirit, he was the meekest man upon earth, yet in Gods cause he was zealous to the death. *Causam populi precibus egit apud Deū* (saies *Philo*) *causam Dei gladius egit apud populum*. For when he was to plead for the people unto God, he did it by prayers; but when he was to pleade Gods cause with the people, he did that with swords. It is an excellent speach of *S. Augustine*, *Non omnis qui parcat, est amicus; nec omnis, qui verberat, inimicus*. He that spareth when he should smite is no friend, & he that smiteth freely when there is cause is no Enemy. *Meliora sunt vulnera amici quam voluntaria oscula inimici*. Better are the wounds of a friend, then the voluntary killes of an enemy. *Melius est cum severitate diligere, quam cum lenitate decipere*, And it is alwayes better to loue, though our loue be mixed with severity and sharpnesse, then to deceiue by too much lenitie & gentlenesse, *Aug. Epist. 48. Vincent*. Too much eagerneffe is naught, and so is too much remissenesse too; but, beloved, *charitie* is so cold, and *pietie* so rare, and the dayes so desperately wicked, that I make it a great question whether a man can now be ouer zealous in Gods cause. O beloved, we are fallen into those dayes, wherein the people for the most part *non sustinent veritatem*, they cannot abide to haue the truth spoken home plainly and particularly. Is any covetous? *ulcus est, ne tangas*, it is a sore & a gall, take heed how you touch it. Is any a drunkard? *ulcus est* thats a gall too, take heed how you touch it. Is any sacrilegious? *ulcus est*, a sore gall I promise you, it must not be touched. Is any an oppressour? *ulcus est*. That's a very sore gall too, and take heed how you touch it. For and if you doe, then be sure the gall'd Horse will kick and fling, and you must looke for nothing but hard measure from that furious beast. *A-*

mant



## The Sword-bearer.

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*mant veritatem lucentem* (saith *Augustine*) *non redarguentem*, If you will weaue out unto them some goodly faire plausible discourses, they will heare you as long as you will; but come once to use this sharpe sword, to reprove sinne and rip up their secret offences, then they will cry out presently, *Away With such a fellow from the earth, for it is not fit that he should live any longer.* These things being considered, I trust it doth appeare that it is not for Ministers to disharten their brethren, or to pick quarrells one with another for preaching plainly and powerfully: they should rather joyne the right hands of fellowship to outpreach sinne, to outpray sinne, to outface sin, and they should whet one another on by their good example, as *Iehu* said unto *Iehonadab*, *If thine heart be upright with mee, as mine is with thee, then come along and thou shalt see what Zeale I haue for the Lord of hostes 2. Kings 10.* And I wish heartily that in these last times and therefore the lewdest and of loosest manners, all the Ministers were such as *Bernard* describes *de Confid. lib. 4. Qui Regibus se Joannem exhibeant, Egyptijs Moysen*, that would be as sharpe with Kings and greate ones as *S. Iohn* was with *Herod*; that would spare mightie sinners no more then *Moses* did the *Egyptians*; *Qui fornicantibus Phineam, Eliam idolatris, Elizeum avaris*, that would be another *Phineas* against fornicators, another *Elias* to idolaters, and another *Elisha* to the covetous; *Qui Petrum mentientibus, Paulū blasphemantibus, negotiantibus Christum* that would beate downe with their voyce horrible lyers, as *Peter* did; that would confound palpable blasphemers, as *Paul* did, that would whip out grosse sacriledge, as *Christ* did the buyers and sellers out of the temple. I must yet go on a little further with that mellifluous Author, *Qui vulgus non spernunt, sed doceant*, that do not despise the meanest, but rather teach them. *Qui divites non palpent sed terreant*, that do not flatter rich men in their

Use. II.

Bernard.

finnes, but thunder against them. *Qui minas principū non paueant sed cōtemnant*, that do not feare the threatnings of great men, but contemne them. *Bern. de Consid. ad Eugen. lib. 4. c. 6.* And I haue learned a good Collect out of our Common prayer booke, which I shall ever put up to God in the behalfe of my selfe and the rest of my brethren in the ministerie. That God would grant unto his servants with all courage to deliver his word, and, according to the example of St. Iohn Baptist, constantly to speake the truth, boldly to reprove vice, and patiently to suffer for the truths sake, through Iesus Christ our Lord.

Appendix:

I haue done with the text and each particular thereof I proposed to speake of. I must now intreate leaue of you to run over it againe, not any more as an *Interpreter*, but as an *Herald*. For the *Byshops armes* of this *Dioceſſe*, grounded in this text, gaue me first occasion to fallen on these words as a fit theame to be intreated on in this *Synodicall* assembly. And I will now for a Conclusion, before we part, blazon those Armes. I doe not professe any great skill in that honorable science of *Heraldrie*, I am but a novice and of small understanding in it. And therefore if my termes be not so jump & proper to *Armorie*, as they should, I must intreat your patience and pardon, who are better seene in the Art, then my selfe. In every Coate or *Eſcutcheon* (and so in this) there are two things obserueable. The *field* and the *charge*. The field here is *azure* or sky-coloure, which is supposed to be the coloure of the heaven, if there be any coloure in it. *Azure* in blazoning moralized signifies *puritie* and *sinceritie*. This is a fit field to place Christ in. And it doth teach vs thus much, that the *Byshops conuersation* must be in heaven, as St. Paul saith, *Our conuersation is in heaven, whence we looke for a Saviour &c. Philip. 3. 20.*

Obſeruate

We haue done with the *field*; for I will but touch upon every point, because I know before whom I  
speake



## The Sword-bearer.

25

speake; I come to the *charge*. For order sake we will make this partition of it. The charge is either maine and principall, or it is *circumstantiall*. The maine or principall charge is *Christ*, who is described in this text- Lord! what a great *honour* it is for a man to carrie *Christ* in his shield? But yet is it a farre greater grace to carry *Christ* in his heart. This doth teach that the Byshop must be an imitator and follower of *Christ*, as he hath him in his shield, so to hold him still in his heart, to expresse him throughout the course of his life, and to resemble him in all his actions. Now it is written expressly of *Christ*, that *he went about into all the Townes and villages Preaching and doing good among the people*. And I haue heard it of *Richard*, Byshop of this See, who for his sanctitie and holy life had the title of *Saint* put upon him. I haue heard it I say of him, that in everie three yeare he was wont to goe over all his Diocesse Preaching. I wish the Byshop that now is had as good meanes to doe this as he had then. I am sure there wants no good affection. And the desire of performing this businesse, if strength and meanes were answerable to the minde and intention, is as full and perfect in our present Diocesan, as ever it was in *S. Richard*.

I haue done with the principall charge, the *Circumstantiall* followes, which is nothing else but a description of the maine charge, that is, of *Christ*. Now *Christ* here is set out unto our eyes in these three things. 1. in respect of the *posture* of his bodie 2. in respect of the *habit* 3. in respect of an *adjunct*. The site and position of his body, is sitting upon a bench. Sitting in blazoning moraliz'd signifies *gravitie* and constancie, and therefore you haue Kings and judges and other princes pourtraited for the most part *Sitting* in the place of judicature. See *King James his Paterne for a Kings inauguration*. Pag. 33. & sequ. There is one thing more which *Sitting* imports, which is so well practised by our

Observat.

Observat. 1.



Observat. 2.

*Dioceſan*, that I cannot ſlip it over in ſilence, and that is his *reſidence* and living upon his Charge. And indeed where ſhould a Byſhop live, ſaue in his Dioceſſe? He muſt be no *flitter*, he muſt be a *fitter* there. I am ſure that the Angell brought that good newes of Chriſts birth unto the ſhepheards *τοῖς ἐπιτρόποις* as they were watching and attending their flock. Luke 2. and aſſure your ſelues that then ſhall a man meete with the beſt newes and receiue the greateſt comfort, when he is in his proper place and buſied about the workes of his owne calling. See *Didac. Stella* in Luke 1. verſe 11.

Stella.

Observation.

The ſecond thing in this deſcription is the habit, and that is a long glittering garment of beaten gold. Here are many obſervations. I will point onely at this one. It is of pure beaten gold and it is alſo a glittering garment. The life of the Byſhop as it muſt be pure in it ſelfe without blot; ſo it muſt appeare pure in the eyes of men without blemiſh; Let your light ſo ſhine before men that they may ſee your good workes. Math. 5.

Observat. 1.

The third thing in the deſcription is the adjunct, and that is a sword in his mouth. What is ment by the sword I haue told you aboue, here onely obſerue that it is in his mouth. Not in his hand but in his mouth. The sword in the hand doth import Temporall power, but the sword in the mouth, Spirituall. The Pope of Rome doth indeed challenge to himſelfe both ſwords, applying that of the Apoſtles, when they ſaid to Chriſt, *Ecce duo glady* loe there be two ſwords, moſt fooliſhly to the maintenance of his Spirituall ſwaggering in the Church, and his ſecular dominering over the whole world. But queſtionleſſe he is but a meere uſurper; and ſo we leaue him. But for our Byſhops now, who are Lords alſo & Ba- according to the ſtatutes of this Realme, they haue Temporall iuriſdiction, wee grant it, and a sword put into their hands, but whence had they it? Surely not from Chriſt, but from the Prince. Chriſt it was that put



## The Sword-bearer.

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put the sword in *their mouths*; and if they haue at any time (as they haue, and that worthily too) an other sword put into *their hands*; this is not the *guist* of *Christ*, they lay no claime unto it so; but the *grace* of the *Prince*, and so they acknowledge it. Secondly, the sword here is in *Christs mouth*, as you see. I told you that by the sword was ment the word. This then teacheth, that the Byshop is not to deliver any doctrine unto the people that he hath not fetched from Chrills mouth. *What I haue received from Christ that I haue delivered unto you.* 1. Cor. 11. There is but one thing behinde, and that is the colour of the sword It is *gules* that is, red: Red in blazoning doth signifie *blood*. This is then a bloody sword, and it doth teach, that the Byshops doctrine must be so *piercing and sharpe*, that it draw *blood* upon offenders. I haue spoken fully to this already. I will therefore cease to prosecute it any further. I will adde this one thing onely, that the sword both of Byshop and Minister must be like to the sword of *Saul and Ionathan*, which never returned empty from the slaughter of the mighty; and most happie of all other Byshops and Ministers shall he be at the last judgement whose sword shall be found the most red of all by the blood that he hath drawne with it upon sinne and *Sathan*. I haue said. Consider what I haue said, and the Lord giue you a right understanding in all things.

Observat. 2.

Observat. 3.

A M E N.

O LORD, that givest thy holy Word,  
 send Preachers plenteously;  
 That in the same wee may accord,  
 and therein liue and die.  
 O holy Spirit direct aright  
 the Preachers of thy Word,  
 That thou by them mayest cut downe sinne,  
 as it were with a Sword.

FINIS.